

# THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

VOL. II—No. 8

PHILADELPHIA, MAY, 1914

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# THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

PUBLISHED MONTHLY EXCEPT JULY, AUGUST AND SEPTEMBER

VOL. II. No. 8

PHILADELPHIA, MAY, 1914

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## The Diocesan Convention, 1914

We print in this issue a Summary of the business that is to come before the Diocesan Convention this month, so far as it is possible to foretell it. This summary has something of the nature of an "agenda paper;" and, following out our purpose of making THE CHURCH NEWS as useful as possible to the Diocese, we have sent advance copies of it to those clerical and lay delegates to the Convention whose names have been available to us.

We venture to call special attention to four matters mentioned in the Summary, which appear to us of particular importance.

First among these is the question of the new form proposed for Canon VIII, under which our Diocesan missionary work is carried on. A

### 1. The Diocesan Board of Missions

revised canon was offered last year which involved changes of a radical sort in our Convocational system. The entire subject was referred to the old "Board of Missions" for consideration; and their report at the coming convention ought to prove one of the most important matters to be dealt with. There is always danger that a legislative assembly should spend over much time in tinkering mere machinery—to the neglect of matters of more vital moment. But machinery has its important uses even in the administration of ecclesiastical affairs; and we urge the very careful consideration of whatever proposals are made for the improvement of our methods

for carrying on the missionary work of the Diocese. Closely allied with this question is that of the proposed "Missionary Budget" for the Diocese. We

### 2. A Diocesan Missionary Budget

print in our Summary of Convention Business the resolutions under which the Committee on this subject has done its work; we print also the report of the Committee. (The instruction to print the report in our March issue was found by the Committee to be impracticable; appearing as it does in this present issue, its well-matured recommendations are before us in good season for consideration prior to the Convention.) The resolution and the report together explain the proposal, and give material for a judgment upon its merits. To us some such scheme seems a logical and inevitable deduction from the very idea of a Diocese. The various branches of work, whose support it is proposed to secure by this budget, are plainly matters of Diocesan rather than parochial or individual duty; and they can only be handled adequately and vigorously when the whole Diocese is back of them. But if there is corporate Diocesan responsibility for work among the Jews, or work among the Italians, and the like, there ought surely to be some corporate Diocesan method by which these activities shall be supported. Heretofore, we have been content to do this (or to attempt to do it—for it has been rather an attempt than a proud achievement), by appointing a committee or a commission



with an imposing title, and authorizing this body of men to raise the necessary moneys in any way they could: often out of their own pockets. The Diocese, as a whole, has never felt any very poignant concern over the outcome—once having salved its conscience by naming a committee. There are two radical faults in the old method: first, it shifts the responsibility from the Diocese as a whole where it truly belongs to a group of men to whom it does not belong save as they are effective representatives of the Diocese; and secondly, it leaves the Committee with an utterly indefinite and variable sum of money at its disposal for the prosecution of the work: so that intelligent and constructive plans can hardly be ventured upon. Such slipshod methods would not be tolerated for a moment in the business world; and they ought to be even more intolerable in the business of the Kingdom of Heaven. We believe that a Diocesan Missionary Budget would do much to cure these faults; by placing our Diocesan work on a sounder basis, and ensuring for it wider respect and greater success.

The report of the Special Committee on the Method of Parochial Apportionment deals also with a material matter, back of which lies a spiritual principle. This Committee has been

### 3. Income from Investments and Parochial Apportionments

endeavoring to place the whole matter of missionary apportionments on a more scientific basis. Its task is confessedly difficult, as any one can see who will spend a day in attempting to analyze and understand the most varied financial reports submitted by the congregations of the Diocese. The form of parochial report is itself very imperfect; the returns are yet more imperfect; and at present the Committee has no authority and the Diocese has no adequate machinery to enforce the request the full and exact returns. Moreover the work of for Committee is largely of a pioneer sort: it has no precedents, no experience of others to guide it; indeed its efforts are being studied or used in half a dozen other dioceses, in their attempts to solve the problem. This year the Committee offers a proposal in regard to the vexed question of income from investments: *i. e.*, should such income be considered an element of financial strength to the parish possessing it, or an indication of financial weakness? We hope that the solution proposed by the Committee will be given careful consideration. It is entirely possible, of course, that some method different from that favored by this Committee for handling not merely the mooted detail

of income from investments but the larger and yet more mooted question of the calculation of parochial shares in general, may in the end be devised; but the Committee have given much time to the study of the whole subject; and the Editors of THE CHURCH NEWS are, one and all, satisfied that their proposal (as explained in full in their statement, published in the November, 1913, issue of this paper) is logical and convincing. We are ardent believers in the apportionment system, as contrasted with the old "voluntary" system, so-called, which it displaced. The work of general missions is a responsibility of the whole Church; and the Church is reduced to utter impotency if it is not provided with some method of carrying through this work which belongs to it in its corporate capacity. So too there is nothing but chaos and futility before this or any other Diocese, if it in turn has no well-thought-out method of assigning shares in its responsibility for Missions to the several congregations of which it is composed. There seems to us no third possibility; either the Diocese is a mere congeries of quite independent and self-sufficient organizations, each of which can choose and determine wholly and entirely for itself what part it shall play in the work of the Diocese and of the Church; or, it is a corporate entity with both the right and the duty of assigning to its constituent members their respective shares in its corporate work and corporate responsibility. There is no denial of individual or parochial rights under this second theory; every parish has its representatives in the Diocesan Convention; and whatever detailed method is adopted for the distribution of shares in the corporate responsibility is and can be carried only by the convinced approval of a majority of the component members of the Diocese. But that there must be some such apportionment if the Diocese is to have any vigorous life, or is to do its work in anything but an utterly chaotic fashion, seems to us too plain to be argued. The apportionment system—altogether apart from the question of what method we use in applying it—is, to our thinking, the most notable and promising forward step that the Church has taken for many a long year. And the problem now is not to forge another system, or to fall back upon the one we have outgrown, but so to adjust the details of the present system that it shall produce the maximum of results with the minimum of friction.

The last matter to which we refer has no bearing,



like the second and third, on finances: it is the proposal so to amend the Constitution as to provide for representation of parishes and missions in the Diocesan Convention, in proportion to the number of their members. This proposal affects, of course, only the *lay representation* in Convention. Its effect, if adopted, would be to make the voting power (on all ordinary questions) of any two congregations of very different size, vary in accordance with their respective numerical strength. Presumably the result would be to make the Diocesan Convention represent more adequately the general convictions of the mass of the laity. At present the smallest country parish has exactly the same voting power, in the lay order, as the largest city parish; and it is argued that this condition of things makes impossible any vote which shall securely register the wishes of a majority of the communicants of the Diocese.

At the present writing, the Editors are not in possession of a copy of the report of the Committee to which the proposed amendment was referred. We do not venture, therefore, to express any opinion on the matter, but content ourselves with the above statement of facts, and with a reference to the actual wording of the amendment and of the present article, which we have printed below in parallel columns. The importance of the subject, however, is obviously very great; and we trust that the Committee's report and the consequent discussion on the floor of the Convention, may bring out clearly the arguments *pro* and *con*, and make possible a wise decision.

We cannot end this editorial without a further word. The annual Convention ought to be of profound influence and inspiration in the life of the Diocese. It is true that much of its time is taken and must be taken for the hearing of reports (which are sometimes prolix, and not seldom dry), and in the discussion and decision of many business details. Nevertheless it is in such gatherings that the real strength and life of the Diocese shows itself most forcibly; and there, more than anywhere else, that all great movements in our Diocesan life must find their opportunity and support. We venture to plead for a deeper recognition of this larger aspect of the Convention; and for a spirit of willingness on the part of its members to throw themselves with devotion of heart and soul into these greater concerns. The Convention of 1914 ought to register a great

stride forward in our Diocesan life; it ought to point the way towards still greater achievements for Christ and His Church in the future.



The request for intercession for "my recovery of health and strength" has led to so many inquiries that I deem it best to say, much as I value the prayers of all Christian people, I am not entitled to such prayers and sympathy. It is an apostolic injunction to "pray with the understanding," and I would prefer that the petition should be for continued good health. I had a slight cold four weeks ago but did not cancel one appointment on my crowded schedule, and during the four weeks ending on Easter I officiated at twenty-four Confirmations (ten of them in Virginia) and at three other services and preached thirty-eight times in the twenty-eight days.

Thomas J. Garland



### Methods in Missions

In moving quality an ounce of fact is worth a pound of theory. In educative force the concrete is always superior to the abstract. Hence the illuminating quality of the picture, the map, the parable, not only to those of kindergarten age, but to others supposedly beyond it. We chanced recently to overhear the rector of a parish most successful in its contributions to missions—one of those envied parishes that in its gifts exceed its apportionment—explaining his methods in securing this happy result, and it was evident that the success was due in a large degree to the use of concrete facts. The method was this: After consultation with the Board of Missions he fixed upon certain definite points in the domestic and foreign field and "designated" his offerings for these special places. This enabled him to get in touch with the missionaries in those places and to bring before his people, and especially the scholars of his Sunday-school, intimate information of the personality of the workers, and the needs and progress of the work therein, showing how the money contributed was being used and what results were being effected, thus cultivating that familiarity with the same that aroused the stimulating influence of the human touch. Now this method may be criticised in academic fashion. One may take the ground that the ideal giving moves



on higher principles—giving because it is a Christian duty, without regard to the where or how of the results, without the knowledge or care as to the particular place or places we are helping. Possibly so. But it has ever been the glory of revealed religion that it has taken men as they are and not as they confessedly ought to be and built on that foundation, and human nature is so constituted that one will do more for those in whom he has a personal interest and of whom he has personal knowledge than he will do for man in the abstract. An eminent educator in an address at the opening of a reformatory institution for boys is said to have remarked that if only one boy was saved from ruin it would be worth all the cost and care and labor in establishing such an institution. One of his auditors subsequently questioned the accuracy of this statement. "Did you not," said he, "exaggerate a little when you said that all the expense and labor would be repaid if it saved only *one* boy?" "Not if it was my boy," was the response. In the ideal view, "my boy" is no more valuable than any of the countless millions that populate the earth, but the fact that he is *my* boy calls forth greater effort on my part, and the analogous feeling is deep rooted in humanity, and so we find that men will do more for those in whom they are personally interested and in proportion as they are thus interested. Would not the concentration, the missionary investigation, study and enthusiasm of a parish upon a few definite places produce better results than when their interest is dissipated and diluted by an outlook only upon the general field?

In the April issue of the *Spirit of Missions* we are told that "at present the most critical and important place in the mission field is *not* in the mission field—it is in the pews of the churches at home." We think the foregoing suggestion would help solve this critical problem.

We have another thought looking toward the elucidation of the same problem. A few months since we heard a missionary address replete with first-hand concrete facts on the conditions and needs and work in one of our most important foreign fields. The speaker was a missionary home on furlough who had spent nearly forty years in this same field. The congregation which he addressed had long been apathetic and unresponsive to missionary appeals from their rector supplemented by peripatetic agents of the Board of Missions. This man spoke for more than an hour and stirred the souls and aroused the interest of all that heard him. The smallest child present

did not grow weary and the result was an awakening of interest in that parish, the stimulation of a desire to do something to help in the work which the speaker so vividly placed before them. A few weeks later this godly and veteran missionary departed for his far-distant field, to round out possibly the half century of self-denying isolated service. Would it not have been an act of kindness and an act of wisdom to have kept this man here in the department of supplies? On the one hand, that he might at the evening of his labor enjoy the surroundings of civilization and the companionship of his children; on the other hand, would not his voice speaking that he knows in the splendid way in which he is capable of telling it be of inestimable worth in that which the Board of Missions tells us is now "one might say the *only* problem, the awakening of the church at home?" And there are others of like possibilities: men who have spent the best of their years on the frontiers of the Kingdom, who might well be allowed the declining days in easier surroundings and at the same time be the most effective agents conceivable in making known to us at home the needs, the responsibilities, and the hopes of the missionary work of the church.



### Dr. Duhring's Retirement

The Rev. Herman L. Duhring, D.D., after twenty-five years of service, has resigned as Superintendent of the City Mission. The event is one that calls for much more than a passing notice. We hope to publish in the June number an illustrated article dealing with the City Mission, and especially with Dr. Duhring's contribution to its growth and success. Meanwhile we extend to Dr. Duhring our hearty good wishes (we are sure they are echoed by the whole Diocese) for many years of health and happiness in a leisure which we know will be no idleness!



### The Bishop's Lectures on Missions

The Topics Committee of the Clerical Brotherhood has arranged to have the Bishop deliver three lectures on the "History of Missions," the first one being appointed for Monday, May 25th, at 11.30 A. M. These lectures were delivered in Holy Apostles' Parish and were listened to with edification and interest by those who had the pleasure of being present. It is hoped that the clergy of the Diocese will take advantage of this opportunity which the Topics Committee has secured for them.



## A Summary of Convention Business

### I. ELECTIONS

1. A Secretary of the Convention.
2. An Assistant Secretary of the Convention.
3. A Treasurer of the Diocese.

4. A Registrar of the Diocese. ("The custody of all books and papers not otherwise provided for, belonging to the Convention, shall be intrusted to a Clergyman of the Diocese, to be called the Registrar . . . ; the said officer to be elected annually by the Convention . . . It shall be his duty to keep a record of all Episcopal acts performed within the Diocese. He shall attend the Bishops at all ordinations, consecration of churches, etc., when required, and prepare all official documents for their signature. He shall keep a list of all Clergymen of the Diocese, their transfer to other Dioceses, death, suspension or deposition, as the case may be, and of all candidates and postulants for Holy Orders, with the dates of their admission, ordination, withdrawal or dismissal; and of all churches, chapels or mission stations of the Diocese, with a description of their situation and property, and of the Parochial bounds, if any, assigned to them either by the Convention of the Diocese or the Convocations to which they belong. He shall preserve a record of all Convocations, Archdeaconries or other subdivisions of the Diocese, with a description of their bounds or purposes, and a list of the officers in charge of them. He shall hold and preserve all official books and papers belonging to churches or organizations connected with the Diocese, which may be entrusted to him, and he shall obtain possession, when possible, of all registers and other valuable documents belonging to any church, chapel or Diocesan or Parochial organization which may have ceased to exist, and give certified records from them when required. He shall be paid such annual salary as the Convention may prescribe, and an office and a fire-proof safe or vault shall be provided for the preservation of the books and papers entrusted to his care."—Canon VI. Sec. 7.)

5. A Church Advocate. ("The Convention shall annually elect from among the Laymen of the Diocese learned in the law a Church Advocate" . . . whose duty shall be "to act as the official prosecutor in all ecclesiastical trials under this Canon."—Canon XVII. Sec. 2.)

6. A Treasurer of the Christmas Fund. (This Fund is for the relief of disabled clergymen "entitled

to seats in the Convention," or of the widows and orphans of such clergymen.—Canon X. Sec. 4.)

7. The Standing Committee. ("At every stated Convention, a Standing Committee, to consist of five of the Clergy and five of the Laity, shall be chosen."—Canon VII. Sec. 1.)

8. Trustees of the Diocese. ("At each annual Convention . . . there shall be chosen three Clergymen and four Laymen to fill vacancies that will then occur." These Trustees were incorporated "to receive and hold and manage and dispose of real or personal property which they may acquire by gift, purchase, or devise for the use of the said Protestant Episcopal Church in this Diocese, or of any congregation thereof, or for any charitable purpose connected with the same."—Charter of the Trustees, Articles II and IV.)

9. Trustees of the Christmas Fund. (Four Laymen, elected annually—in addition to the Treasurer.)

10. Stewards of the Sustentation Fund. ("There shall be a fund, to be called 'The Sustentation Fund,' for augmenting the salaries of inadequately paid Rectors, contributions for which shall be requested annually from the various Churches in the Diocese, the gross amount to be asked for each year being fixed by resolution of the Convention." "At every Annual Convention there shall be elected two Clergymen and two Laymen, who, with the Bishop, shall constitute a Board of Stewards of the Sustentation Fund."—Canon XXI. Sections 1 and 2.)

11. Triers. ("The Convention shall . . . biennially . . . elect from among the Clergymen canonically resident in the Diocese and more than ten years in holy orders, ten Presbyters, no one of whom shall be a member of the Standing Committee, from whom shall be selected the triers, who shall be judges of the law and the facts for the trial of a Clergyman."—Canon XVII. Sec. 3.)

12. Trustees of the Episcopal Fund. ("At any stated meeting of the Convention there may be elected four 'Trustees of the Episcopal Fund,' who shall have the care and investment of all funds for the support of the Episcopate. . . . They . . . shall make an annual report to the Convention, may be removed at any meeting thereof, and shall hold office until their successors are elected."—Canon X. Sec. 2, ii.)

13. Deputies to the Primary Synod of the Third Province. (Four Clergymen and four Laymen. We quote below, *in extenso*, the provisions of the Constitution and Canons of the General Convention, bearing upon this important matter).



## II. REPORTS OF SPECIAL COMMITTEES, UNFINISHED AND MISCELLANEOUS BUSINESS.

### A. *Unfinished Business.*

1. Action on the following proposal was postponed until the Convention of 1914: "Amend Canon VII by adding:

SEC. 5. Any charitable organization, whether incorporated or unincorporated, which expects to appeal in the name of the Diocese, or to the members of the Diocese as such, for funds for its inception, extension or support, shall first obtain the approval of the Standing Committee, and the authorization of the Bishop as a Diocesan institution." (See *Journal*, 1913, p. 184.)

2. An amendment of Article IV, Sec. 2, of the Constitution, providing for Proportionate Lay Representation in the Diocesan Convention, was offered by the Rev. D. M. Steele. Amendments to the Constitution are subject to the provisions of Article X of the Constitution, as follows: "A proposition for amendment shall be introduced in writing, and considered in the Convention, and if approved of shall lie over to the next Convention; and if again approved of in the next ensuing Convention, by a majority of the two orders voting thereon separately, the change shall take place." Mr. Steele's amendment was approved of in 1913: it comes up for final action this year. We print in parallel columns the relevant portion of the Article as it now is, and the proposed substitute:

#### *The Present Provisions.*

"Each regularly established Protestant Episcopal Church in this Diocese, now a member, or which shall hereafter be admitted a member of the Convention, may send to the Convention a Lay Deputy or Deputies, not exceeding three in number, to be elected by the Vestry of said Church: *Provided*, That no person shall be competent to serve as Deputy unless he has been a worshipper in the Church he represents, six calendar months next before his election. When two or more Churches are united under one Vestry, Deputies may be sent from each Church subject to the proviso aforesaid. The deputation from each Church shall be entitled to one vote, and no more."

#### *The Proposed Substitute.*

"Each regularly established Protestant Episcopal Church in this Diocese, now a member, or which shall hereafter be admitted a member of the Convention, may send to the Convention one Lay Deputy. And each such Church may send additional Lay Deputies in such proportion to the number of its communicants as reported to the Convention next preceding, as the Convention may from time to time by Canon prescribe: *Provided, however*, That no Church shall at any time send to the Convention more than seven Deputies: *And Provided further*, That the ratio of representation when fixed by Canon shall not be changed except by a two-thirds vote of each order. No person shall be competent to serve as a Deputy unless he has been a worshipper in the Church he represents, six calendar months before his election. When two or more Churches are

united under one Vestry, Deputies may be sent from each Church subject to the proviso aforesaid. Such Deputies shall be elected by the Vestry of the Church and shall vote as individuals, except in final action upon proposed changes in the Constitution."

(See *Journal* of 1913, pp. 150-51.)

### B. *Reports of Special Committees.*

1. The Committee on Proportionate Representation (The Rev. D. M. Steele, Chairman). Created under the following resolution:

"*Resolved*, That a Committee of three Clergymen and three Laymen be appointed to consider the subject of Proportionate Lay Representation in the Diocesan Convention, and to collect such information as will be of value to the Convention in considering the amendment to Section 2 of Article IV of the Constitution and to report to the next Convention and that the amendment be referred to the Committee."—*Journal*, 1913, p. 171.

2. The Special Committee on Method of Parochial Apportionment (The Rev. G. G. Bartlett, Chairman).

(a) The important question of what allowance, if any, should be made for "income from investments" in calculating parochial missionary apportionments, has been reserved for report to the Convention of 1914.

(b) The following resolution was also referred to this committee: "*Resolved*, That 'Canon X. Of the Treasurer, and Funds, of the Diocese,' 'Section 2, Episcopal Fund,' be amended by adding at the end of the first paragraph of sub-section 'i' a sentence reading as follows:

"'The annual report showing said current expenses shall state what is the fair rental value of any dwelling house provided as a part of any salary and also what part, if any, of said current expenses of such Parish or Congregation was paid out of the income from real or personal property forming an endowment fund.'"  
—*Journal*, 1913, pp. 186-87.

3. The Committee on a Diocesan Missionary Budget. (The Rev. L. C. Washburn, D.D., Chairman.) Created under the following resolutions:

"*Resolved*, That in accordance with the recommendation of the Bishop Suffragan, a Committee of five Clergymen and four Laymen be appointed to report to the next Convention as to the advisability of adopting a Diocesan Missionary budget, and

"*Resolved*, That the Bishop be requested to appoint such a Committee before or after the adjournment of this Convention; and further



"Resolved, That the Committee so appointed shall print its report in the CHURCH NEWS, not later than March of 1914." (*Journal*, 1913, p. 203. For the Bishop Suffragan's recommendations, see *Journal*, 1913, pp. 110-11.)

4. The Committee on Constitution and Canons. (The Rev. J. A. Harris, S.T.D., Chairman.) In the convention of 1912, the following resolution was adopted:

"Resolved, That the Committee on Constitution and Canons be instructed to consider and report such changes in the Canons as may be necessary to give due and fitting recognition to the office of Bishop Suffragan." The request of the Committee was granted that its report be deferred till the Convention of 1914. (See *Journal*, 1912, p. 152; *Journal*, 1913, p. 193.)

5. Committee on Rules of Voting by Ballot. (Consisting of the Committee on Canons and Mr. Goodwin.) Acting under the following Resolution:

"Resolved, That the rules governing the votes cast by ballot in Convention be referred to the present Committee on Canons and Mr. Goodwin to report as a Special Committee to the next Convention."—*Journal*, 1913, p. 207.

6. Committee on Place of Meeting of the Convention. (Mr. J. Vaughan Merrick, Chairman.) Created under the following preamble and resolution:

"WHEREAS, Every building consecrated to the worship of Almighty God should be guarded at all times from the danger of possible sacrilege:

Resolved, That the Bishop be requested to appoint a Committee of three to consider and report at the next Convention the question of securing a suitable hall in which the sessions of the Convention may be held."—*Journal*, 1913, p. 206.

7. The Committee on Obtaining Decision of Court of Appeal. (Mr. William Drayton, Chairman.) Continued.—*Journal*, 1913, p. 198.

8. The Committee on Charters. (The Rev. H. F. Fuller, Chairman.) Continued, to report to Convention of 1914.—*Journal*, 1913, p. 204.

9. The Board of Missions. (President: The Bishop of the Diocese; Secretary: The Rev. T. William Davidson.) To the Board of Missions, acting as a Special Committee, the following important matters were referred, with instructions that they should report upon them at the Convention of 1914:

(a) The new form proposed for Canon VIII. "Of Diocesan Missions." The very important changes proposed will be found in Appendix W, pp. 344-51, of the *Journal* of 1913.

(b) A proposal to amend Canon XX, "Of the Sustentation Fund" (now renumbered as Canon XXI) by adding to Section 4, "a new sub-section vii, reading:

"Any parish whose rector shall have received aid from this fund for the period of two consecutive years or which shall have renewed an appropriation that had been discontinued for less than two years immediately preceding, shall, as a condition to the grant or continuance of such appropriation, file with the Bishop a waiver of its right to elect a rector so long as such appropriation shall continue."—*Journal*, 1913, p. 189.

(c) Clerical Stipends. The following resolution was adopted: "That a Committee consisting of the members of the Diocesan Board of Missions be and is hereby appointed to consider the subject of Clerical stipends in this Diocese, and to report the result of their inquiries to the next Convention."—*Journal*, 1913, pp. 204-05.

10. Report on the Mode or Model of Apportionment to Dioceses. The following resolution was adopted: "That the member or members of the General Board of Missions of this Diocese, be requested to inform the Diocese, either directly or through the Central Missionary Committee, of the mode or model upon which the apportionment to the Dioceses for General Missions is based and to give any further information upon the subject which may be of interest or value to the Diocese."—*Journal*, 1913, p. 205.

11. Committee on Wider Distribution of Official Position. (Mr. Roland S. Morris, Chairman.)

12. Committee on Increase of Episcopal Fund. (Mr. Charles D. Barney, Chairman.)

### III. REPORTS OF OFFICERS OF THE DIOCESE, BOARDS, STANDING COMMITTEES AND COMMISSIONS.

1. The Treasurer of the Diocese.
2. The Treasurer of the Christmas Fund.
3. The Registrar.
4. The Standing Committee.
5. The Central Missionary Committee.
6. The Diocesan Board of Missions.
7. The Commission on Church Work among the Deaf.
8. The Committee on Church Work among the Blind.
9. The Commission on Social Service.
10. The Orthodox-Eastern Commission.
11. The Commission on Church Work among the Jews.
12. The Church Building Commission.
13. The Committee on Parochial History.



14. The Board of Control of the Diocesan Library.
15. The Custodians of the Church House.
16. The Trustees of the Protestant Episcopal Church in the Diocese of Pennsylvania.
17. The Trustees of the Episcopal Fund.
18. The Stewards of the Sustentation Fund.
19. The Sunday School Association.
20. The Clergy Daughters' Fund.

#### IV. NEW BUSINESS.

##### *The Provincial Synod.*

An important matter to come before the Diocesan Convention is the relation of this Diocese to the "Third Province" as constituted by action of the General Convention of 1913. Two matters in particular would seem to demand attention:—

(a) Formal action accepting, or refusing, inclusion in the new Province; and (b) the election of Deputies to represent the Diocese at the Primary Synod of the Province, which, it is understood, is to be convened in Pittsburgh in the autumn of this year.

We quote, *in extenso*, the provisions of the Constitution and Canons of the General Convention, which bear upon the question.

#### THE CONSTITUTION. ARTICLE VII.

"Dioceses and Missionary Districts may be united into Provinces in such manner, under such conditions, and with such powers, as shall be provided by Canon of the General Convention; *Provided, however*, That no Diocese shall be included in a Province without its own consent."

#### CANON 50. OF PROVINCES.

"§ I. Subject to the proviso in Article VII of the Constitution, the Dioceses and Missionary Districts of this Church shall be and are hereby united into Provinces as follows:

The Third Province shall consist of the Dioceses within the States of Pennsylvania, Delaware, Maryland, Virginia, West Virginia and the Diocese of Washington.

"§ III. For the purposes of the Province the Synodical rights and privileges of the several Dioceses and Missionary Districts within the Province shall be such as from time to time shall be determined by the Synod of the Province.

"§ IV. The representative body in the Province shall be a Provincial Synod composed of all the Bishops residing within the bounds of the Province having seats in the House of Bishops of the General Convention, and Clerical and Lay Deputies chosen by the several Dioceses and Missionary Districts. Each Diocese and Missionary District shall prescribe the manner in which its Deputies shall be chosen. The Bishops may sit and deliberate in council separately whenever they may deem it necessary.

"§ VI. The Provincial Synod when duly organized shall have power (1) to enact ordinances for its own regulation and

government; (2) to act as or to provide for (a) a Provincial Board of Missions, (b) a Provincial Board of Religious Education, and (c) a Provincial Board of Social Service, to be severally auxiliary to the general Boards having jurisdiction of these subjects; (3) to elect judges of the Court of Review; (4) to perform such other duties as may be committed to it by General Convention; (5) to deal with all matters within the Province, provided that no Provincial Synod shall have power to regulate or control the policy or internal affairs of any constituent Dioceses or Missionary Districts, and provided further that all actions and proceedings of the Synod shall be subject to and in conformity with the provisions of the Constitutions and Canons for the government of this Church.

"§ VII. The President of the existing Missionary Council in each Department shall within one year after this canon takes effect summon the Primary Synod of the Province to meet at some convenient place within the Province.

"§ VIII. The Primary Synod, in addition to the Bishops, shall consist of four Clerical and four Lay Deputies from each Diocese and Missionary District in the Province, elected by its Convention or Convocation. In case there be no meeting of the Convention of a Diocese or of the Convocation of a Missionary District before the meeting of the Primary Synod, the delegates elected for the last Missionary Council shall serve."

#### CANON 31. OF COURTS OF REVIEW OF THE TRIAL OF A PRESBYTER OR DEACON.

(An appeal may be taken, in certain cases, from the decision of a Diocesan Court, to these Courts of Review.)

"§ I. In each of the Provinces there shall be a Court of Review, which shall be composed of a Bishop therein, three Presbyters, canonically resident in one or other of the Dioceses or of the Missionary Districts within the Province, and three Lay communicants of the Church having domicile in the Province; two at least of said Lay communicants to be men learned in the law.

"§ II. Each Provincial Synod shall triennially at its first meeting after the regular meeting of the General Convention elect the Judges of the Court of Review in the Province. The Synod shall prescribe the manner in which such Judges shall be elected. The persons so elected, except in case of death, resignation, refusal or inability to serve, and as hereinafter provided, shall continue to be members of the Court for the term of three years and until their successors shall be elected."



### Manners and Reverence

The Diocesan Convention of 1913 was marred by an unfortunate occurrence, the memory of which still lingers in many minds. During the opening service, and especially towards its close, the vestibules of the church were thronged by people, among whom, it is said, there were to be seen delegates to the Convention, both lay and clerical. Their conversation, and even their laughter, penetrated every part of the church, and at times made it difficult to follow the service. We have been asked by a number of friends to draw attention to this matter.



## The Tables of Lessons

The Comparative Tables of Lessons which we have been printing in recent numbers of THE CHURCH NEWS have now been issued in pamphlet form. They may be procured at the Church Book Stores; or from the publisher on receipt of the price (twenty-five cents, post-paid). It is our hope that these tables may prove of convenience to the clergy; and especially that they may make easier a comparison of the three systems of Proper Lessons now authorized, and an intelligent decision as to their respective merits. The General Convention of 1916 is to take final action in the matter. Perhaps we ought to add that the price charged for our little pamphlet will not, it is calculated, quite cover the cost of its production.



## Vestry Elections

The late date of Easter has made it impossible for us to compile for publication in this issue the list of Vestrymen elected on Easter Monday. We shall be glad to receive such lists for our June number. They may be sent direct to the office of THE CHURCH NEWS, 1016 Arch Street.



## The Missionary Mass Meeting

The Missionary Mass Meeting, to be held in the Academy of Music on the night of Wednesday, May 6th, promises to be one of the most notable affairs ever held in this Diocese. No one who can possibly secure a ticket can afford to miss it. The detailed announcement will be found in another column.

## Report of the Committee on a Diocesan Missionary Budget

The Committee appointed at the last Diocesan Convention to consider so much of the address of the Bishop Suffragan as referred to the need of a Missionary Budget hereby reports that the subject has received careful consideration and is herewith submitted to the favorable action of the Convention.

The items included in the proposed budget are at present limited to such as are of a distinctly missionary character; moreover the amounts asked or are simply such as will cover the cost of maintenance in each case, leaving the amounts required for extending the work to be otherwise provided.

Upon a careful inspection of the lists and amounts, and a comparison of them with the reports of the same enterprises for last year, it will be noted that under the proposed method the total amount bespoken for missionary maintenance is not greatly

in advance of that which has heretofore been obtained. The features of the plan which commend it for adoption are threefold; namely, first, to strengthen the workers in the several fields with a more certain confidence that the necessary support for the work assigned to them will be supplied; secondly, to certify to benevolent friends throughout the diocese what causes have received diocesan approval and the amounts which should be provided for them severally and as a whole, and to protect such friends from unauthorized solicitation for unapproved objects; and thirdly, to substitute for the habit of over-taxing a few men and women, a rational system for enlisting a general sharing of responsibility and interest.

The further proposal has been made that the Committee should proceed to recommend that the amount required by the Budget should be apportioned amongst the parishes of the diocese, since a major portion of these claims is already so handled, and since the needs of these enterprises are such as require such assurance of support. Your Committee makes this record of the suggestion, and it is of the opinion that in the future it may be deemed advisable to extend the principle of apportionment to the Diocesan Missionary Budget upon a generally acceptable basis; and also that if the proposed Budget meets with the approval of the diocese it may be desirable to include in it other diocesan enterprises than those which are exclusively missionary in character.

Your Committee accordingly recommends for your present action the following:

*Resolved*, That this Convention endorses and adopts for the current year the subjoined Missionary Budget.

|                                                     |             |
|-----------------------------------------------------|-------------|
| Salaries for Missionaries, Lay Readers,<br>etc..... | \$15,000.00 |
| Work amongst the Colored People.....                | 5,000.00    |
| Sustentation Fund.....                              | 4,000.00    |
| Work amongst Italians.....                          | 3,300.00    |
| Orthodox Eastern Peoples.....                       | 1,000.00    |
| Deaf Mutes' Mission.....                            | 2,500.00    |
| Work amongst the Jews.....                          | 2,000.00    |
| Galilee Mission.....                                | 1,500.00    |
| Seaman's Mission.....                               | 700.00      |
| State College and Mt. Alto.....                     | 600.00      |
| French Mission.....                                 | 500.00      |
| Work amongst the Blind.....                         | 500.00      |
|                                                     | <hr/>       |
|                                                     | \$36,600.00 |

*Resolved*, That the question of including other items in subsequent Budgets, and of apportioning the amount of the Budget amongst the parishes of the diocese be referred to the proper committee.

*Resolved*, That the present Committee be herewith discharged.

Respectfully submitted,

LOUIS C. WASHBURN,  
H. M. MEDARY,  
J. C. MITCHELL,  
H. H. BONNELL,  
E. H. BONSALE,  
LLEWELLYN N. CALEY,  
A. R. VAN METER,  
GEORGE R. BOWER,  
GEORGE HALL.



### THE MISSIONARY SITUATION

The report of Mr. George Gordon King, treasurer of the Board of Missions, of the payments received by him from the Diocese of Pennsylvania on account of its apportionment, up to April 1, 1914, is not encouraging.

Seven months of the Board's fiscal year were completed on April 1st; therefore, \$85,943.08, or 58½ per cent of the apportionment should have been sent to the treasurer, but he received only \$41,544.92, or 28.2 per cent of the whole apportionment. This is considerably less than one-half of the amount due. It is also \$19,563.02 less than the amount paid in at the same date last year.

The amount, from this Diocese, sent to the treasurer during the month of March was contributed by 43 parishes and was only \$5,794.81, or 3.93 per cent of the whole apportionment, instead of the normal monthly proportion, which should be \$12,277.58, or 8½ per cent. Contributions were received from seven parishes that had not paid anything before in this year, thus reducing those not contributing to 75. There were 43 that did not increase their previous payments.

One parish (St. Martin's-in-the-Field) exceeded its share of the apportionment by nearly one-third, having sent in 132.2 per cent of its share. The smallest payment remains the same as last month: .19 of one per cent.

Considering the parishes of the diocese individually, of the 168 to which a share of the apportionment was assigned:

|    |                                           |
|----|-------------------------------------------|
| 1  | paid 100 per cent, or over, of its share. |
| 1  | " 80 " "                                  |
| 7  | " 58½ " "                                 |
| 2  | " 50 " "                                  |
| 5  | " 41½ " "                                 |
| 12 | " 33½ " "                                 |
| 15 | " 25 " "                                  |
| 12 | " 16½ " "                                 |
| 16 | " 8½ " "                                  |
| 12 | " 4 " "                                   |
| 4  | " 2 " "                                   |
| 6  | " Less than 2 per cent of its share.      |

— 93 parishes contributing.

75 parishes paid nothing.

— 168

It is probable that, in April, the shortage shown by the above report will be reduced materially by the Easter Offerings,

especially of the Sunday-schools. But it should be remembered by all that the expenses and obligations of the Board of Missions must be met month by month if the work for the extension of Our Lord's Kingdom is to go on uninterruptedly. Unless, therefore, every parish of each diocese responds to the call by sending in promptly each month the monthly proportion of its share of the minimum amount required, as shown by the apportionment, the Board is compelled to make up the deficiency by borrowing money on which interest must be paid. This is an expense which would be unnecessary if everyone fully realized its significance.

### THE MISSIONARY MASS MEETING

Following out the program instituted two years ago, a great Missionary Mass Meeting will be held at the Academy of Music during the coming Diocesan Convention. Wednesday evening, May 6th, is the date appointed, and it is confidently expected that in attendance and enthusiasm the meeting this year will even surpass those which have preceded it. One reason for this is that since the last Convention missionary committees of laymen have been appointed in most of the parishes and missions of the diocese. These committeemen, co-operating with the clergy, and in turn, with the special committee on arrangements, are hunting out those churchmen who are interested in missionary work, and who will agree to be present at the meeting.

The speakers will be: The Rt. Rev. Arthur Selden Lloyd, D.D., president of the Board of Missions; the Rev. Arthur M. Sherman, of Hankow, China; and George Wharton Pepper, Esq., of this city.

Three men better equipped to present fully and interestingly the Church's missionary work in the foreign, home and diocesan fields, could hardly have been chosen. Bishop Lloyd, as the head of the Board of Missions, is in closest touch with the Church's activities everywhere. Probably no one has a wider first-hand knowledge of what is being done, and his message to Philadelphia churchmen will be of absorbing interest.

Mr. Sherman has for fifteen years past been a missionary in the district of Hankow, China, but is now on furlough in this country, where he has been working under

the direction of the General Board of Missions. He is a forceful speaker, and his intimate knowledge of the work in China assures an address both interesting and instructive.

Diocesan missionary work will be the theme of the address by Mr. Pepper. This will be the first time that diocesan work has formed part of the program of one of these mass meetings. Here again the selection of Mr. Pepper has been most happy. No parish or mission in the diocese is too small or too remote for Mr. Pepper to lend his helping hand, and the demands continually being made upon his time prove the effectiveness of his work.

Plenty of music will be provided and the singing of that great assemblage of more than three thousand persons, filling the Academy from pit to dome, will be truly inspiring. The singing will be led by Mr. Ralph Kinder, organist and choir-master of Holy Trinity Church.

Recognition will be given to the interest of the Sunday-schools in missionary work, by the presence of five hundred children, occupying seats on the stage.

Mr. E. H. Bonsall, chairman of the Committee on Arrangements, has already sent out tickets to the clergy for distribution in the different parishes, with the request that tickets be given only to those men and women who will pledge themselves to use them. This is made necessary by the fact that the number of those who will want to attend the meeting will easily fill the Academy. It is hoped that every parish and mission will be fittingly represented. Applications for additional tickets should be made to Mr. Bonsall at The Land Title and Trust Company, and will be filled in the order in which they are received so far as the tickets in hand will permit. Every seat will be reserved and thus every one desiring to attend and having a ticket can be sure of getting a seat. It will be necessary, however, for ticket holders to be in their places by 8.15 as after that time all unoccupied seats will be free to the general public. Parishes that for any reason are unable to use the tickets furnished, have agreed to return them to the Church House, where applications are now on file for such tickets. It will be seen from this that it is incumbent upon all Church people to see that every ticket be used and every seat occupied.



## THE WOMAN'S AUXILIARY

## Lent Meeting

There was a very large attendance at the Lenten Meeting of the Woman's Auxiliary held in the Church of the Holy Trinity on Thursday afternoon, March 26th. The speakers were Bishop Woodcock, of Kentucky, Bishop Thomas, of Wyoming, the Rev. Mr. McDuffey and the Rev. E. L. Sanford. The Bishop of the Diocese presided at the meeting, introducing the speakers.

Mr. McDuffey spoke first on the work now being done among the colored people. They need, he said, our interest and sympathy. This Church of ours is doing a splendid work, but what are the few schools we have, among 10,000,000 Afro-Americans? Every trades-union excludes the colored people. If they want to learn a trade, every door is closed against them. Hence the great need of industrial schools. We must rally to their support—pray for and sympathize with them.

The Rev. E. L. Sanford then spoke in a most interesting way of conditions in the rural districts. The country church is a problem; very good looking often, nice buildings, God's Acre neatly kept; but often like a monument to the past. Why is it the country church is empty? What we want in country parishes is a specialist to analyze the needs—as the up-to-date farmer sends the soil to a specialist in the agricultural college. The missionary is one who is set apart from the mass to specialize on one particular part of doing good. What is the remedy? In my own parish we have people—if you go far enough for them; but a new plan is necessary to bring them into the little stone church. How can we make church people of them? We must so train some of them that they will live the life well, then others will follow them, as the farmers do the specialists. To help them we must learn to think with these people. Theological terms are not translatable into "United States." The principles of our Holy Religion can be lived before them. In my own parish I am using the stereopticon. The service is thrown on the sheet. Church catechism slides are also used. In a sermon, fix their attention on a subject. Put theological terms in the form of a picture. Where one is known to be actually trying to meet the needs of the people, all respond. Sixty dollars was needed for the lantern and every

man, woman and child contributed. The garage and ice-house were all the work of the people. For this work I want *time—all my time—for a long time.* And for it we ask your prayers.

Bishop Thomas spoke of the work among the Indians. The Bishop quoted I Thess. 4:8, "He that despiseth, despiseth not man, but God"—despiseth meaning to hinder, to thwart; just what we have done to the Indians. The Bishop gave many instances of the faithlessness of the white man to the Indian, notably their treatment by men representing the United States, both in the army and in government positions. We saw how ready the Indian was to learn the great truths of our religion from the account of Fr. Schmidt, of St. Louis, who crossed the Wyoming, met one hundred Flatheads, set up an altar and taught them for a month; and the story of the 4,000 Flatheads who spent a summer at Jackson's Hole to learn of the "Great Father." Bishop Thomas said when we see the Indian now in squalor and filth and nastiness, we forget that it was mostly learned from the white man. After the "Forty-niners" swept the plains, great tribes of Indians could no longer exist there, the buffalo going further and further away. Is it any wonder that the Indian questions the integrity of the white man after such conditions as those which followed the murders along the Oregon trail? The troops were sent out. All Indians who were innocent were asked to come under the flag. The Arapahoes were then and there massacred by the United States general. Bishop Thomas then asked for the support of more women to work among the Shoshones in his district. He also asked for the salary, \$600, for one woman to work at St. Michael's among the Arapahoes.

Bishop Rhinelander then introduced Bishop Woodcock, saying that the Bishop's assigned topic was "Domestic Missions," but we would open all doors to him and listen to the message he had for us.

Bishop Woodcock said we were not here to discuss missions, but to advance them. Let us go out from this Church, to spread the message of Christ, not to apologize for missions, which is behind the times—nor talk of their advisability—we have nothing to do with this question. Building hospitals, schools, etc., is not the primary work, but to worship God and save souls. More people are at present

interested in social service than in missions. There is the danger of substituting social service for worshiping God and saving souls. If every Christian *believed* his Christianity, we would convert the world. One can never be a Christian till he be a missionary. One is never converted to Christ till he is identified with and part of Christ's cause. No missions—no Christianity. It is no religion if it ends with ourselves. The call to service is "Go ye." Why are not you, the women of Philadelphia, in the mission field this afternoon? Other people are there because they represent you. Some of you could have *ten* representatives, and ought not to expect the Board to support them. You all pray for the extension of God's kingdom. You want your prayers answered through someone else. "Go ye." Do not live down to your duty. Live up to God; take duty with you. The missionary problem—what is it? To convert the heathen? No, the conversion of the Christian. How much does the Christian himself care for Missions? We have, I fear, often withheld our money and our sympathy. The problem is with ourselves. How much do you love Jesus Christ? If Christians were converted to the cause of missions, the Board would be embarrassed with the results.

## THE BOYS' CLUB OF THE CHURCH CLUB

The spring is here and that means baseball, and already the Boys' Club teams are organizing and practicing at the Farm (our athletic grounds at Front Street and Erie Avenue). Every one is enthusiastic, from the star on the first team to the bat-carrier of the youngest team.

An indoor athletic competition has just been finished. This was won by F. Hampp.

About the first of June, an outdoor meet will be held, so that with this and baseball, the Travel Club and the Boy Scouts, the boys have ample opportunity for out-door recreation, but where are the men to lead and to guide? Won't you be an "older brother" to three or four of the boys, and I promise that you will not find it tedious. If you really want to serve your country, train the man of tomorrow, and he is the boy of today.

THOMAS A. MERYWEATHER.



## CAN THE PARISH COME TO ITSELF?

BY THE REV. WM. E. GARDNER

At the General Convention the Committee on the State of the Church made some startling statements. In the triennium ending 1913, the number of confirmations decreased 926 compared with the total number for the triennium ending 1910; Sunday-school pupils decreased 16,000, and Sunday-school teachers 1,037.

Leaders were justified in expecting that this announcement would arouse the men and women of the Church. Apparently it did not. Even the columns of the Church press marked "Communications" have not revealed any large number of men burdened by the conditions which the Committee revealed. We have not heard of a single rector or vestry facing the issue and asking—How much of the loss is in my own parish, why has it taken place, how can it be corrected? Not a diocese has acted as though the statement contained a challenge, but the figures and the statement stand in the history of the Church. The report acknowledges that there may be inaccuracies. "It has always been difficult to number Israel," but still no one so far has openly revealed a desire to prove or disprove the statement, or been excited or even alarmed, and yet the report stated clearly "a diminishing number of children in our Church spells suicide."

What little inquiry I have been able to make reveals an unfortunate tendency among men and women of the Church. The tendency is best stated in the word "conjecture" and also in that expressive slang phrase "side stepping."

### Conjecture Condemned

When you find a parish where for three years the rector has annually reported "250 Sunday-school scholars and 25 teachers," you can quickly arrive at a diagnosis which you have a right to call "conjectural laziness." A small amount of investigation in his parish reveals the reason why men do not take part in Church life, why the missionary apportionment is not paid and why early communions are not popular. Social service preaching, "liberal preaching" as it is called, wins a fair congregation each Sunday morning, but the rector is deluding himself and his congregation, for religious responsibility is not deep enough nor wide enough nor sufficiently social to compel respect for truthful statistics.

If there is one place society has a right to expect that "figures will not lie" it is

in diocesan journals. The world and the Church should know what is meant by the terms "communicant," "Sunday-school scholar," "Sunday-school teacher," and the figures coupled with those terms should be the result of a holy desire to help the Church and the world to know the truth about religious conditions.

The saddest evidence of "conjecture" was seen recently in a parish where an effort was being made to discover the leak in the Sunday-school membership. In going over the card register a number of cards were thrown out because the rector remarked "Gone to work." The conjecture that a boy or a girl who had "gone to work" could no longer find time for Sunday-school, had its disastrous effect. There were few adolescents in his congregation and in his school. "Gone to work" should be a challenge to many parochial leaders. The same disastrous influence is present when we hear rectors and laymen say: "O, he would not consider confirmation," or "There are no boys in our parish who seem cut out for the ministry." Is it any wonder that the Committee on the State of the Church states that "seventy-five per cent of the boys in the Church Sunday-school disappear as active members of the churches?"

### The Sin of "Side Stepping"

Who is to blame? In answering this question, churchmen "side step." Sometimes it is "race suicide" that depletes the Sunday-school. Another is satisfied with condemnation of the "freer Sunday." The home and a non-religious educational system furnish considerable shelter from responsibility. "Saturday evening employment," "Sunday-school lessons are too hard," "They do not study any lesson in this Sunday-school," "Pleasant Sundays, rainy Sundays, cloudy Sundays, beaches"—and when all else fails "Ours is a peculiar parish." How easy to find the cause!

How long will churchmen and churchwomen be contented in this little game of hide and seek with shadows? In this age when efficiency is so attainable and so many methods are being devised for its attainment will men and women interested in the Church continue to be satisfied with sentimental piety?

I met a wholesale merchant on the train a few months ago. He showed me a card catalog of every retailer in his line, located in a middle western district. Each card showed the retailer's financial ability, the

kind of trade he aimed to meet, the competing firms from whom he bought, the orders placed with the wholesaler's own firm during the last three years, and other information that meant little to me but much apparently to my fellow traveler. I remember well his remark—*"My business is a peculiar business, and therefore I must know the facts."* To him efficiency meant the capacity to deal with the unique in his particular line.

The Church is bidding her leaders to deal with her life on the efficiency basis. She is urging us to a genuine passion for souls. There is no reason why the families of every parish should not be tabulated, their good and bad points clearly distinguished, the reasons for each in a large measure determined, and wherever a parish-wide tendency is discovered praise, blame or warning announced. Every child should be valued and his life shepherded. His absence from his accustomed place in the life of the Church should bring pain and distress as truly as his absence from his own table or his own bed.

The asset which each soul is to the Church should be definitely defined and tabulated. Only a few find and recognize that asset-power today, but all have it, and it is a peculiar function of the ministry to discover and disclose it. Sermons help, sacraments help, social service helps, the ministry, the Sunday-school teacher, the guild leader, all help, but no single influence works alone. It is the combined influences of all those elements and many other elements in parish life which create the directing force that guides an individual. Earnest individual responsibility is not recognized because a man erects a ladder and climbs by his own power to his particular viewpoint; individual responsibility is rather the gradual heaving up of an area of social life, be it small or large, and the man at the apex becomes conscious of the responsibility that his position and viewpoint give him. The result is a task, but it is filled with joy; it demands sacrifice, but it yields a service that is perfect freedom.

This complicated field of religious responsibility is the most important and most fascinating field of study; it is also the most neglected. A keen teacher of psychology said recently: "When we give as much time to the study of the religious impulses of man as has been given to rocks and reptiles, we will know more definitely than today what we mean by 'social betterment and salvation.'"



### Can the Parish Come to Itself?

The Church needs the point of view today that parochial life is in its infancy. Parochial life is in a "natural" state. It is waiting for the same kind of guidance that business has received. Waste of material, of time, of attention must be overcome in the Church. Business has been so developed that the financial phenomenon is the most potent today. The community dominated by religion will soon economize and utilize all of the force and demonstrate that there is a power more potent than that which emanates from the law of supply and demand.

The real question that the Committee on the State of the Church thrusts upon us is this: Can the parish come to itself, can it recognize its true function, can it demonstrate spiritual values and leaven the community and earn the right to live and grow as a natural and necessary part of social life?

I recognize all the issues involved. It is true the Church needs different bishops, priests and parents, different universities, schools and homes, but we will never have them until the parish has come to itself and defined and demonstrated its values. Look squarely at one of the issues involved. The battle-ground of the future Church is not in the theological seminary, but in the parish. In parochial life man works out his salvation; in the parish he is born and dies. The success and continuance of the theological seminary depend upon how far it can comprehend and put forth men equipped to meet the needs of the parochial unit. At present the seminary is in bondage because years ago it assisted in forging its own chains. When a single requirement for admission to the ministry was inserted in the Canons, parochial efficiency within a community was as much in view as the clothing and feeding of a growing boy is in the view of the man who prepares a course in philosophy.

The Canon defining the requirement for the ministry has never been satisfactory to the Church because what it aimed at and what the parochial unit of the Church life aimed at, were as separate as two parallel lines running almost in contact. The theological seminary today is not blind or befogged or moss-backed; it is the creation of a condition. It must touch certain subjects required by canons or bishops will not send candidates. The seminary must teach according to require-

ments, but bishops and examining chaplains may disregard those requirements and admit men to the ministry because of "strong personality," "he is a deeply spiritual man," or "a good mixer."

This situation gives rise to a cry for a change in the Canon. All recognize the necessity for a new canon, but what shall it be? What are the determining forces for making the standards for the preparation of men for the ministry? The Church must have an educated ministry, but by "educated" do we mean accomplishment in languages, philosophy, history or doctrine, or do we mean an ability to come to terms with a man's best self and society's best self? In a word, does not the need of the parochial unit of the Church's life determine the standard, and not the need of certain subjects? As there are varying parishes, should there not be varying standards?

Here again we arrive at the parish, but does the parish know the kind of ministry it needs, and back of this question, has the Church anywhere defined parochial responsibility within the community and within the diocese? At a recent informal conference of clergy, the question "In what way is your parish an asset to the community?" was answered with hesitation. Each clergyman knew that his parish was an asset, but to define and set forth in order parochial power, was not easy. The result of the conference was the recognition of what might be called a "parochial program" by which the parish might find its relation to the needs of the community. This recognition has led to a study of community needs, of a tabulating of parochial ability. Along these lines some parishes are beginning to come to themselves and are accumulating the material by which they may define the purpose of the ministry which they need.

In all of the great issues of the Church it is the parish that is primarily responsible. Look at another issue. Home life is decadent, but that condition should be the cause for parochial self-realization, rather than parochial self-depreciation. A rector was bemoaning the difficulties present in reaching the home. He seemed to feel that there were only two ways to reach the home—one through sermons, the other through parochial calls. He was asked how many children he had in his Sunday-school from non-church families. He could not tell, but thought a good many. He was also asked how many of his

so-called "Church" families there were in which the parents did not attend but had children in the Sunday-school; again he did not know but thought a good many. Investigation of his class records showed that the children of non-church families attended fairly regularly. This rector was then made to face the fact that every week he had in the children of his Sunday-school the best kind of missionary from the Church to the home. He seemed powerless and wanted to know what could be done with the children in order to make them impress parents. This little incident may lead to another parish coming to itself.

It is this great issue of intelligent parochial responsibility that lies back of every problem. It is wide-spread inefficiency in the parochial unit that leads to grave difficulties throughout the fabric of the Church's life. It is easy to discuss the obvious problems in religious education; we can all theorize on the needed separation of the Church and State in educational matters, but the moment we come to face the question of co-operating with the State, we are blocked by parochial inefficiency. It is easy to deal with the obvious religious problems in the higher institutions of learning, but in the last analysis their solution depends upon the kind of religious training the boy and girl received in the parish. It is easy to condemn the men and women of the Church for not liking apportionments and taxes and assessments and special offerings, but fundamentally their dislike is due to wrong parochial training. There are plenty of people in the Church, and they are among the poor as well as among the rich, who glory in bearing their share of the expenses of the Church's life. The rank and file of the Church have capacity for the same joy if parochial leadership will conduct them to it.

The question of how far a parish can come to itself, depends upon educational influences. The Committee on the State of the Church not only revealed conditions, but it also expressed the hope that the General Board of Religious Education would do all in its power to discover, explain and remedy the conditions.

There is a tendency to misunderstand the General Board of Religious Education. Some think it is a Sunday-school organization, others that it has for its purpose the production of learned literature, others condemn it as an attempt to create a complex educational machinery.



None of these aims enter into the ambitions and plans of the Board.

Sunday-school teaching and teacher training command the earnest interest of the Board. Efforts to widen the scope and lift the standards of religious nurture in the home are already being discovered and organized. The best methods of approach to the student body are being determined with much care. Actual experiments of co-operation between public school authorities and local rectors are in operation, but beyond all these efforts and interests there is ever before the Board the importance of creating such a program as will more and more enable a parish to learn its own power and send out its light.

#### MISSIONARY SPEAKERS AVAILABLE FOR APPOINTMENTS

##### AFRICA

Rev. Nathan Matthews.

##### CHINA

Rev. Arthur M. Sherman, Hankow; Dr. Mary V. Glenton, Shanghai; Mrs. John A. Ely, Rev. J. M. B. Gill, Rev. P. N. Tsu, Mr. M. P. Walker.

##### JAPAN

Tokyo—Miss Irene P. Mann.

##### PHILIPPINE ISLANDS

Rev. E. A. Sibley, Rev. Robb White, Jr.

##### PORTO RICO

Ven. R. S. Nichols.

##### WORK AMONG INDIANS

Mrs. Baird Sumner Cooper, of Wyoming. Address, The Toronto, Dupont Circle, Washington, D. C.

##### WORK AMONG MOUNTAIN PEOPLE

Rev. S. L. Tyson, of Sewanee, Tenn. Address, Bay Shore, N. Y.

##### WORK AMONG NEGROES IN THE SOUTH

Rev. S. H. Bishop, Secretary of the American Church Institute for Negroes, 416 Lafayette Street, New York City; Miss Grace Moseley, The American Church Institute for Negroes, 416 Lafayette Street, New York City; Ven. James S. Russell, of the St. Paul Normal and Industrial School, Lawrenceville, Va.; Rev. A. B. Hunter, of St. Augustine's School, Raleigh, N. C.

#### EDUCATIONAL NOTES

The watchword of the educational work throughout the year has been "expectancy." "Expect great things of God, attempt great things for God."

A Normal Mission Study Class for seniors was held in the early fall, led by the Educational Secretary *pro tem.*, serving in the absence of Mrs. J. Nicholas Mitchell. This class resulted in five diocesan classes held at the Church House, two others led by Mrs. H. A. Pilsbry, one by Mrs. A. H. Lane, one by Miss Lydia West; a class for men led by Dr. W. H. Jefferys; normal classes in four other dioceses, two led by Mrs. Pilsbry, two by Miss West; sixty-five parish classes held in the diocese, two of them for men and women, making in all seventy-five classes, with a membership of 661, under fifty-seven leaders.

January 21st was observed as Diocesan Educational Day, when classes and instructions were attended by some 300 women.

Sixty-five parishes have educational secretaries appointed, who report seventy-seven parish meetings addressed by missionaries from sixteen missionary districts; educational work finding its place in all parish organizations; weekly talks on China in G. F. S.; missionary plays; increase in missionary offerings, many more taking Duplex envelopes. One Study Class, having nine members, followed up its work with a series of "Missionary Teas," thus bringing to all the other women of the parish a knowledge of the "emergency in China." Summer porch classes are being arranged.

One secretary reports "material gathered from the Normal Class worked out well in the Auxiliary meetings. We had China all through the year." Another, "I am more than ever convinced that the Mission Study Class is the most effective method of awakening interest in mission work."

We desire to express our appreciation and gratitude to Dr. William H. Jefferys, who conducted the Diocesan Class for men. Among the results of that class we believe will be a men's committee for educational work, and the establishment of Study Classes for men in the diocese.

We began with "expectancy." We realized in great measure the joy of "fellowship," which expressed itself in a closing session for all leaders and members of Study Classes, both senior and junior, on April 23d.

We set before us at the beginning of the year this aim: "To increase our knowledge of China and the Chinese, that we may have a more conscious fellow-

ship with the Church in China, and take our part in the extension of the Kingdom which this emergency offers." At the close of the year's work, we find that one supreme aim has arisen for the Mission Study Classes of this diocese, "to know Christ and to make Him known." As this aim developed clearly before us we recalled the words of our Bishop, to the Study Classes September 13, 1913: "Follow . . . holiness, without which no man may see God." Here is the rule for all prevailing missionary work: in so far as we would give to others, we must first of all be sure that we are giving ourselves. The unceasing pursuit of personal holiness, this must be your aim. Unless we can see Him, we can't show Him. Don't relax one iota of your study, your intercession; double them. But lay fast hold of the Faith, that "seeing Him I may unfold the vision." Let this be the inspiration of your work.

ADELINE AVERY PILSBRY.

#### THE CHURCH PERIODICAL CLUB Magazines and . . . Magazines

Why is it thought that persons, clerical or lay, who are doing missionary work, are different from ordinary people? They want magazines just as others want them.

A tired clergyman likes a good story, such as is supplied by Harper's, or Scribner's. A literary man or woman seeks mental stimulus in the *Atlantic Monthly*, or *Littell's*. Men of scientific turn desire the *Scientific American* or the *Technical World*. The artist craves the *International Studio*, or *Arts and Crafts*. The musician is helped by the *Etude* or the *Musical American*. The woman of the family needs *Good Housekeeping* or the *Ladies' Home Journal*. The young girl anxiously awaits *St. Nicholas* or the *Youths' Companion*; the boy his *Popular Mechanics* or *American Boy*; the small child *Our Little Folks* or *Wide Awake*. Those interested in social questions wish *The Survey*, or *The Commonwealth*. Many rectors are trying to encourage the cultivation of the land in their communities either for artistic or economic reasons, and plead for the *Garden Magazine* and the *Farm Journal*. The animal lover (and every one should be that) appeals for *Our Dumb Animals*, and *Bird Lore*. Numerous are those who wish *The Outlook*, *The World's Work*, *Current Opinion*, the *Geographical Magazine*, and the like.



And where is the nature devotee who does not enjoy *The Outdoor World, Recreation, or House and Garden?*

But far and away the most important part of the work of the Church Periodical Club is the religious. To many, the church paper supplies food for thought usually found in books. *The Churchman*, and the *Living Church*, aid in the preparation of more sermons than is supposed. The *Spirit of Missions* is to many a Woman's Auxiliary, a substitute for the public meeting or the address of the returned missionary—which things are utterly unknown in far-off places. The *Holy Cross Magazine* and the *Treasury* are in constant demand; so are foreign papers and magazines.

The periodicals here mentioned are but typical, they do not by any means exhaust the list. And this article was written because of the remark we so frequently hear: "Oh, I did not know you cared to have *that* paper!" There is a niche waiting for each paper the reader has: a person waiting for it! Will you let your missionaries have the magazines?

### BRAZIL AND MEXICO

On the evening of March 23d, there was held in Witherspoon Hall, a meeting in the interest of Bishop Aves' Hospital in Mexico, and a Church School which Bishop Kinsolving hopes to establish at Porto Alegre, Brazil. The details of the meeting were most admirably arranged by a committee of ladies, of which Mrs. A. H. Lane was the very active moving spirit. Credit for the success of the meeting should be shared by Mrs. Lane and the speakers of the evening.

Bishop Rhinelander presided and opened the meeting with very appropriate remarks. Two hymns were sung by the entire audience, led by a choir of ladies, Mr. Frazier at the piano.

Rev. Hugh L. Bursleson, of the Board of Missions, spoke briefly in behalf of Bishop Aves' work and the needs of the Hospital in Mexico, particularly at this very troublous time in that distracted Republic.

Bishop Kinsolving spoke at some length, to the audience it seemed all too short, of his work in Southern Brazil. He called attention to the fact that the Anglican Communion had sadly neglected

South America, there being but four Anglican Bishops in that huge continent, the Bishop of British Guiana, the Bishop of Argentina, the Bishop of the Falkland Islands (these three being Bishops of the English Church), and our own Bishop of Southern Brazil, the speaker. Bishop Kinsolving showed clearly that the work he and his faithful missionaries are doing is not that of proselyting from one Catholic Church to another, but it is teaching people of practically no religion whatever. In the twenty-five years since he and another clergyman established this mission, he has achieved phenomenal success. Work is hampered for lack of proper means of educating the children. There is not a first-class school for boys in all South America. In order to establish such a school, he has been asking for \$20,000. He stated that there was perhaps \$10,000 already in sight.

At the close of the meeting, an offering was made, which resulted in receipts of \$127 in cash, and pledges for the work in Mexico, \$41.50; for Brazil, \$5,171.50. Bishop Kinsolving advised before he sailed for South America that he had received between \$500 and \$600 as a result of the meeting, in addition to that reported below.

Mr. S. F. Houston, Real Estate Trust Co., was requested to act as treasurer for this fund. His report is as follows:

From meeting of March 23d.

Collected at the meeting and forwarded direct without handing to the treasurer, \$127.

#### Mexico:

|               |              |
|---------------|--------------|
| Received:     |              |
| Pledged.....  | \$34.00      |
| Not pledged.. | 18.00        |
|               | ———— \$52.00 |
| Pledged and   |              |
| not paid....  | 34.00        |
|               | ———— \$86.00 |

#### Brazil:

|               |               |
|---------------|---------------|
| Received:     |               |
| Pledged.....  | \$206.00      |
| Not pledged.. | 236.00        |
|               | ———— \$442.00 |
| Pledged and   |               |
| not paid....  | 5,142.00      |
|               | ———— 5,584.00 |

S. F. HOUSTON, Treasurer.

Additional offerings will be gratefully received.

### OFFICIAL ACTS OF THE BISHOP

#### POSTULANTS ADMITTED

Earle W. Huckel.  
Henry Christian Lang.  
Edward R. Pike.

#### CLERGYMEN ADMITTED INTO DIOCESE

Rev. Henry R. Gummey, Jr., D.D., from the Diocese of New Jersey.  
Rev. John W. Walker, from the Diocese of South Dakota.

#### CLERGYMEN TRANSFERRED

Rev. Warren K. Damuth, to the Diocese of New York.  
Rev. James McClintock, to the Diocese of Bethlehem, Pa.  
Rev. William C. Patterson, to the Diocese of Bethlehem, Pa.  
Rev. William H. Benford, to the Diocese of Western New York.

Deaconess Laura R. Calleyway, transferred to the Diocese of Olympia.

At the request of the clergy of the Diocese the Bishop will deliver three lectures on "Missions in the First Age." They will be given on the last Monday in May and the first two Mondays in June. The place will be the Assembly Room of the Church House, and the hour half-past eleven in the morning. The lectures are exclusively for the clergy.

Miss Susan Allibone entered into rest in 1854, devising a sum of money "for a church in Bucks County." This sum was left in the hands of the Bishop of the Diocese. Interest additions increased it until it amounted to more than \$6,000. Bishop Mackay-Smith used this accumulated fund for the erection of the church at Morrisville, upon land donated for the purpose.

Therefore, at this, the first meeting of the Convocation of Germantown in the Church of the Incarnation, Morrisville, it is fitting to record with due gratitude this minute of thanksgiving to the Giver of all good things for the life and faith of His servant Susan Allibone—"a true woman—a true friend—a true Episcopalian—a true disciple of Jesus Christ." (See preface of a "Memoir of Susan Allibone," by Rt. Rev. Alfred Lee, Bishop of Delaware.)



# THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Monthly except July, August and September

## Object:

1. To promote Unity of Diocesan Life
  - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
  - (b) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
  - (a) By publishing reports and appeals.
  - (b) By recording current news and events

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## Episcopal Appointments for May and June

Friday, May 1—~~St. Philip~~ and James Day

Tuesday, May 5  
Diocesan Convention.

Wednesday, May 6  
Diocesan Convention.

Sunday, May 10—Fourth Sunday after Easter  
A. M. DEVON—*St. David's Church*..... The Bishop  
PHILADELPHIA—*St. James' Church, Hestonville*  
(VISITATION) The Bishop Suffragan  
P. M. WAYNE—*St. Mary's Church*..... The Bishop

Tuesday, May 12  
Convocation of North Philadelphia.

Thursday, May 14  
Convocation of West Philadelphia.

Sunday, May 17—Fifth Sunday after Easter  
A. M. PHILADELPHIA—*All Saints' Mission, Darby*, The Bishop  
A. M. CLIFTON HEIGHTS—*St. Stephen's Church*  
The Bishop Suffragan  
P. M. SWARTHMORE—*Trinity Mission*..... The Bishop  
Evg. COLLINGDALE—*Trinity Mission*..... The Bishop  
Evg. MORTON—*Church of the Atonement*  
The Bishop Suffragan

Tuesday, May 19  
Convocation of Germantown.

Wednesday, May 20  
P. M. PHILADELPHIA—*Church of the Redemption*  
The Bishop Suffragan

Thursday, May 21—Ascension-day  
A. M. PHILADELPHIA—*St. Barnabas' Church*  
The Bishop Suffragan  
Evg. PHILADELPHIA—*St. Alban's Church, Olney*, The Bishop

Sunday, May 24—Sunday after Ascension-day  
A. M. RIDLEY PARK—*Christ Church*..... The Bishop  
A. M. RADNOR—*St. Martin's Church*... The Bishop Suffragan  
P. M. ESSINGTON—*St. John's Mission*..... The Bishop  
Evg. MOORE—*St. James' Mission*..... The Bishop  
Evg. CHESTER—*St. Luke's Church*.... The Bishop Suffragan

Monday, May 25  
Convocation of South Philadelphia.

Tuesday, May 26  
Convocation of Chester.

Wednesday, May 27  
Evg. PHILADELPHIA—*Church of the Transfiguration*  
The Bishop

Sunday, May 31—Whitsunday  
A. M. PAOLI—*Church of the Good Samaritan*.... The Bishop  
WYNNEWOOD—*All Saint's Chapel*  
(Visitation) The Bishop Suffragan  
Evg. PHILADELPHIA—*Grace Church, Mt. Airy*  
The Bishop Suffragan  
Evg. PHILADELPHIA—*St. George's Church*..... The Bishop

Thursday, June 4  
Convocation of Norristown.



**Sunday, June 7—Trinity Sunday**

A. M. ORDINATIONS.....The Bishop  
 A. M. GLEN LOCH—*St. Paul's Church*, The Bishop Suffragan  
 P. M. PHILADELPHIA—*St. Luke's Church, Germantown*  
 The Bishop  
 P. M. GREAT VALLEY—*St. Paul's Church*  
 The Bishop Suffragan

**Friday, June 12**

Evg. MARCUS HOOK—*St. Martin's Church*.....The Bishop

**Sunday, June 14—First Sunday after Trinity**

A. M. MEDIA—*Christ Church*.....The Bishop  
 A. M. COMPASS—*St. John's Church*....The Bishop Suffragan  
 P. M. DARLINGTON.....The Bishop

**Sunday, June 21—Second Sunday after Trinity**

A. M. HONEYBROOK—*St. Mark's Church*.....The Bishop  
 A. M. COATESVILLE—*Church of the Trinity*  
 The Bishop Suffragan

P. M. WARWICK—*St. Mary's Church*.....The Bishop  
 P. M. PARKESBURG—*Church of the Ascension*  
 The Bishop Suffragan

**Sunday, June 28—Third Sunday after Trinity**

A. M. PHILADELPHIA—*The Burd School Chapel*  
 The Bishop Suffragan  
 Evg. DOYLESTOWN—*St. Paul's Church*  
 The Bishop Suffragan

**Sunday, July 5—Fourth Sunday after Trinity**

A. M. WEST VINCENT—*St. Andrew's Church*  
 The Bishop Suffragan  
 Evg. ROYERSFORD—*Epiphany Mission*  
 The Bishop Suffragan

**Sunday, July 12—Fifth Sunday after Trinity**

A. M. KELTON—*St. John's Church*.....The Bishop Suffragan  
 Evg. OXFORD.....The Bishop Suffragan

## The Diocesan Bulletin

The Editors fear that the notices printed below will be found incomplete. This, if it proves the case, will but show that editorial diligence, unaided, must needs fail to discover every important meeting scheduled. The Editors ask that each organization and institution of the Diocese assume the responsibility of sending them notices in advance of the meetings appointed for the ensuing month. Such notices should be sent to the Rev. G. G. Bartlett, Jenkintown, Penna., and should reach him not later than the 20th of the month.

**May 5. Tuesday**

The One hundred and thirtieth Convention of the Diocese of Pennsylvania. Church of St. Luke and the Epiphany. Opening service, 10 A. M. Reception to the clerical and lay members of the Convention, and the ladies of their families, at the Bishop's House, 8 to 10 p. m.

**May 6. Wednesday**

Diocesan Convention.

Missionary Mass Meeting, Academy of Music, 8.15 P. M. Speakers: Bishop Lloyd, the Rev. A. M. Sherman, and Mr. G. W. Pepper.

**May 9. Saturday**

Meeting of the Junior Auxiliary at the Church House at 3 P. M. Reports of branch officers. Reception to the new chairman, Miss Bannard.

Annual Service for Candidates' Classes of the Girls' Friendly Society, Church of the Incarnation, Broad and Jefferson Streets, 3 P. M. Speaker: the Rev. F. W. Tomkins, D.D.

**May 11. Monday**

Clerical Brotherhood. Church House, 10.30 A. M. Speaker: the Rev. A. J. P. McClure, "A Trip to Carthage."

Church Club. Annual meeting in Club Rooms, to be followed by a discussion on "How the Church Club can increase its Usefulness in the Diocese," by the Bishop of the Diocese and others.

**May 12. Tuesday**

Assembly of the Daughters of the King, St. Andrew's Church, Eighth and Spruce Streets. Business Meeting, 4.30 P. M.; supper, 6.30 P. M.; evening service, 8 P. M. Preacher: the Rev. L. C. Washburn, D.D.

Convocation of North Philadelphia.

**May 14. Thursday**

Brotherhood of St. Andrew—Round Table Conference for North Philadelphia section, at home of Charles E. Beury, 2104 Tioga Street, Philadelphia.

Brotherhood of St. Andrew—Round Table Conference for South Philadelphia section, at home of Wm. C. Butler, 1414 Tasker Street, Philadelphia.

Brotherhood of St. Andrew—Round Table Conference for West Philadelphia section, at home of J. W. Applebaugh, 6838 Paschal Avenue, West Philadelphia.

**May 18. Monday**

Woman's Auxiliary: Foreign Committee. Church House, 10 A. M. Speaker: Miss Mann.

Clerical Brotherhood. Church House, 11.30 A. M. Subject: "The Boy Scout Movement." Speakers: Dr. Chas. D. Hart, Chairman, Boy Scouts; Director Geo. D. Porter, Scout Commissioner; Mr. Walter Cowing, Scout Executive.

**May 19. Tuesday**

Convocation of North Philadelphia, Epiphany Chapel, Seventeenth and Summer Streets. Business meeting at 5 P. M.; supper at 6.30 P. M. Service and addresses at 8 P. M.

**May 25. Monday**

Clerical Brotherhood. Church House, 11.30 A. M. "Missions in the First Age"—the first of a series of lectures on the History of Missions, by the Bishop of the Diocese.

Convocation of South Philadelphia.

**May 26. Tuesday**

Convocation of Chester, Trinity Mission, Swarthmore. Speakers not yet appointed.

Church Training and Deaconess House. Commencement Exercises, at the Church House, 11 A. M.

**May 28. Thursday**

Brotherhood of St. Andrew—Round Table Conference for Germantown section, at home of Stanley V. Wilcox, 82 West Johnson Street, Germantown, Philadelphia.

Brotherhood of St. Andrew—Round Table Conference for Northeast section, at home of David E. Lupton, 3009 Frankford Avenue, Frankford, Philadelphia.



## THE GRAND GOSPEL TEXT

By THE REV. JAMES HAUGHTON

There is said to be a work in the library of the British Museum, which, giving account of notable sermons upon great texts, names as oftenest treated the words, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." These, writes Dr. Edersheim, of Oxford, have ever been the grand text of those who, following in the wake of the Seventy, have been ambassadors for Christ. But more than interesting were it to discover how many preachers and commentators have, like Edersheim and Dr. Bernard Weiss, pointed to the connection between this saying of our Lord and what He had said just before.

Newman in a great discourse did not. The thoughtful Alford made no distinct comment upon it. Fenelon did not, and this in a beautiful passage wherein we are urged not to let the name of yoke deter us, since it is Christ's, and He helps us to bear it and makes us love it. He gives strength to suffer and fight, wipes away tears, rewards success. Making free sacrifice of our liberty in the restraints of passion we "find another kind of liberty unknown to the world, and more valuable than universal empire.

What now is the connection which a few have pointed out, and which those would do well to call attention to, who would be successful followers of the Seventy? The answer is Christ's eternal Sonship, which by His birth of Mary became a human sonship and is ever again reproduced by the Holy Ghost in believers. For the first time this comes out here clearly and forcibly, as if chiefly for the illumination of the new gospel preachers. Five times the Father has been named in the last three verses. A truth largely hidden from the wise and prudent hitherto—hidden from the Rabbis who so loved to hear themselves called fathers—is revealed now to babes. All must remember that one is our Father, even God. Christ is His Son. No man of himself knoweth the Son but the Father. None knoweth the Father, save the Son, and he to whomsoever the Son will reveal Him.

This divine human sonship, then, involving a wonderful intimacy between God and men inwardly renewed by the Son, is the key to a clear apprehension of what is said of the yoke and the burden, of rest and peace, and of the ease and lightness of it all. There's no

thought of a demand, says Weiss; only of an invitation and a promise; good news. Christ's yoke, worn by Himself eternally on high, and now worn in the flesh, to be worn also by us, is not a legal yoke, especially as having grown heavier through unbearable Rabbinic conditions. It is not even like that on the willing, patient, neck of the dumb "ox that plougheth in the field," providing food for himself and his master. Rather does it, as being a yoke of filial obligation, resemble those bonds of affinity which Bacon says are the links and ties of nature, ties of love called by the poets silken ties, obedience and self-sacrificing service in Christian homes such as, thank God, one may still find on earth, and must admire the more as types of a heavenly reality yet to be revealed, fully existing within the very Triune Being itself.

The "home-made child" described by a speaker in the recent debate between Harvard, Yale and Princeton on the suffrage question, is such an one as Jesus our Lord had in view—had His hand on its head perhaps—when He said "all must become as little children in order to enter the Kingdom." This home-made child is free. Rules and regulations are few. They are neither framed on the wall nor printed in a book. They are in his conscience and heart, and so it will be with men and women renewed in the image of God's dear Son, not under the law, what law there still is being in them, "My son, give me thy heart" at last finding its fulfilment in Christ and the Spirit. What the ancient law could not do, the Spirit of the Son accomplishes within us, so rendering us free morally and spiritually.

Thou shalt and thou shalt not belong properly to the Old Testament. "If ye love me," it now reads, "ye will keep my commandments," that are rather commandments or counsels, characteristic of Christ, concerning prayer and communion and brotherly devotion. The yoke of duty becomes easy and the burden light, and one does find rest to his soul, in the degree that love increases. *Familia* and *Ecclesia*, close joined when we read of the Church as the household of God or the household of faith, and of God as a Father from whom the whole family in heaven and on earth is named—when we pray Him graciously to behold His family, and to keep His household, the Church, in continual godliness, or, as

prospective followers of the Twelve and of the Seventy, are taught to feed and provide for the Lord's family—how wide apart they have seemed to grow later, and sometimes seem now! Is it not a duty of the hour, in sermons, pastoral letters, Lenten and other addresses, in all calls to Christian belief and practice, to unite these two terms again by more frequent appeals to the filial obedience which first seen in the meek and lowly Son became forever the essential and central quality of Christian and churchly character?

"If the Son shall make you free, ye shall be free indeed." It will be the very best sort of Church news everywhere, when it shall be announced that Christ's "Come unto me" is again the grand text of His ambassadors, and become the grander and more spiritually eloquent as taken ever with reference to its *context*. When our priestly teachings and admonitions of every-day, doctrinal or ethical, concerning duties individual, social or missionary, shall be, to borrow Longfellow's charming phrase, "shot through with the golden thread" of our Lord's filial life become our own, it will mean a general reawakening, and a splendid spiritual harvesting.

The age we live in—an age of tremendous activity in law-making, with many to criticise and, Rabbi-like, to point out the way, telling us every day of new things we ought to do—is not the age to be comparatively silent about Christ as the One who alone can lift the burden in us, enabling us cheerfully and easily to do the things. It is said that Presbyterian ministers throughout the land are reflecting upon a word lately spoken in their General Assembly: "The pulpit of today demands a man with a message." Truly it does; while not least important among the messages men would gladly come and listen to, stands the one Christ put into the heart and mouth of His first missionaries: "Bid them come unto the Son. Let them take and wear my yoke of filial obedience and trust and humility, and so find the rest their souls long for."

Next month there will be more to say on this, and chiefly respecting the way in which He, who invited all men laboring under spiritual burdens to come to Him, now comes to them; *into* them. In God the Holy Ghost, proceeding from the Father and the Son, the Son now more than meets us half way.



# NEWS-DEPARTMENT

THE REV. B. S. SANDERSON, Editor, Wyncote, Penna.

\*\*\* Kindly send all brief items of news, personal or parochial, to the Department Editor, at the above address, not later than the 15th of each month. The editor would be particularly glad to receive copies of parish papers.

Mrs. Elizabeth Brown Jefferies, widow of the late Colonel Edwin Jefferies, died at her home in Germantown on Sunday, March 29, 1914. Born in Swedesboro, N. J., on March 29, 1814, she entered into rest on her birthday after a life of exactly a century.

She was married in 1858 to Edwin Jefferies, one of the pioneer iron-masters of Pennsylvania, then operating the Merion furnaces in Conshohocken, Pa. In 1870 he retired from business and they moved to Germantown where Mrs. Jefferies has since resided. For forty-four years she has been a devout worshiper and communicant of Christ Church, Germantown, of which parish her husband was for many years vestryman and warden, as his father, Thomas Jefferies, was for more than a generation a vestryman and warden of old St. James' Church, Lancaster, Pa. On the death of Colonel Jefferies in 1899, Mrs. Jefferies placed a chime of bells in the tower of Christ Church as a memorial, and she faithfully continued her support to a long list of charities to which her husband had been a regular contributor.

Possessing a singularly calm and placid temperament, to which she no doubt in great degree owed her long life, Mrs. Jefferies was a remarkable example of gentleness combined with unusual strength of character, purpose and mind. Almost to the very last she retained her interest in the events of the world which she discussed with shrewd discrimination and kindly judgment. On her last day on earth she received the Sacrament of the Lord's Supper, and surely she "departed this life in Thy faith and fear," "having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious and

holy hope; in favor with Thee our God, and in perfect charity with the world."

The Rev. Dr. Grant, rector of the Church of the Ascension, New York City, is securing from artists, art associations and private collections, the loan of notable paintings for free exhibition in his parish house. It seems a splendid use for many a parish building in our large cities and a striking form of "social service" worthy of general imitation as an attraction to the Church itself.

On April 1st, Mr. Samuel Dorsey celebrated the twenty-fifth anniversary of his coming to the Church of the Resurrection (Broad and Tioga Streets) as sexton. As a fitting recognition of unusually faithful and efficient service all these years, he was presented by the congregation with a purse of over \$200 and also with a handsome Bible in large text.

Rev. Hubert W. Wells was the preacher at the midday service on Easter Day in St. Stephen's Church (Tenth Street, north of Market Street).

The George Dana Boardman Lecture-ship on Christian Ethics at the University of Pennsylvania was filled this year by Hamilton Wright Mabie, LL. D., of New York, who, on March 12th, in Houston Hall, before a representative audience, gave a most scholarly address on "Ethics and the Larger Neighborhood."

On Thursday evening, April 2d, in Holy Trinity Church, the Church Club of the diocese held a "devotional service for men," where the address was given by the Rev. George Craig Stewart of St. Luke's, Evanston, Ill., who took the service two weeks at noonday at the Garrick Theater.

By actual count three thousand persons were in attendance at the Easter services

in the Church of the Saviour, West Philadelphia. The number communicating was unusually large also.

Among "Easter news" is the report from St. Andrew's Church (Thirty-sixth and Baring Streets) of the wonderful success of the "Sunday-school Graduates Home-coming" at the festival evensong. For weeks previously interested persons had been tracing the present whereabouts of former Sunday-school scholars to personally invite them to this service. The fruits of their labor was seen in the crowded church and most beautiful services on the evening of Easter and not a few have been actually "restored" to the parish who had for a time wandered away. The Rev. William Cox is more and more proving an inspiring and untiring leader to a people more than ready to work.

The Bishop Suffragan made his fourth visit to All Soul's Church for the Deaf during the year on the Second Sunday, March 8th. On his first visit, Saturday, March 1, 1913, he laid the corner-stone of the new church; on Sunday afternoon, July 27th, he de-consecrated the old church on Franklin Street; on Saturday morning, December 20th, he consecrated the new church and now at this last service he preached and confirmed a class of fourteen deaf persons and then repaired to the parish house with the congregation when he read prayers of dedication of the new building. Dr. Crouter interpreted the sermon and addresses. With three exceptions, the class is made up entirely of the younger element who were educated through the oral method. Their responses to the Bishop's question were oral, they reading the question from his lips.

A quiet patient soul passed away in the person of Mrs. Elizabeth Ann McIlroy on February 7th at the advanced age of seventy-seven years. Helplessly crippled, suffering from constant pain, isolated from her deaf friends, she never yet was known to complain.

For twenty-eight years she thus lived in the Home for Incurables in West Philadelphia. Occasionally a deaf friend as well as the pastor and Mrs. Syle would drop in to see her and it was indeed pleasant to see her beaming face as she drank in all that was said to her. Although the rheumatism had so crippled her hands that she could not herself make intelligible signs, she yet was able to make us understand her in part through



facial expressions or in writing, which she did surprisingly well considering her crippled condition. Up to a few years ago she was able to do a little sewing, but her great comfort was in reading. Besides devotional books, she enjoyed reading some of the standard novels.

On Wednesday, March 18th, a parochial Day of Devotion was observed in St. John's Church, Norristown. The addresses were delivered by the Rev. Guy L. Wallis, rector of St. Paul's Church, Borough of Richmond, New York City.

The "St. Andrew" Bible Class of the Church of the Atonement (Forty-seventh Street and Kingsessing Avenue) tendered a farewell banquet to their teacher, the Rev. E. J. Harry, on his retirement from the work. It was held on Saturday evening, April 4th, at the Hamilton Court. Thirty members of the class sat down to a sumptuous spread and, after doing full justice to the elaborate menu, listened with great enjoyment to the speakers of the evening who were introduced by Mr. Harry, who acted as toastmaster. Mr. William Porter, who is to be the new teacher of the class, and Mr. Cook did the talking. During the evening the class presented Mr. Harry with a very handsome clock.

The Rev. Dr. Johnston asks for the correction of the details in the item apropos the Endowment of the Church of the Saviour which appeared in the April issue. The Fund owes its origin to a gift of \$5,000 by Mrs. William Garrett five years ago. To this she added \$10,000 after the death of M. H. Kline as a memorial to him. She and friends subsequently added \$10,000 additional and recently Mrs. Garrett has given another \$5,000, making the Fund at present \$30,000.

Let every parish be largely represented at the Missionary Mass Meeting planned by the Bishop for the evening of May 6th at the Academy of Music.

Mr. James Prentiss Duncan, B.A., of the Philadelphia Divinity School, has won by competitive examination, the Thayer Fellowship at the American School of Oriental Research at Jerusalem and will accompany Prof. Montgomery, who is the director for the coming year.

At St. Luke and the Epiphany, where Bishop Rhinelander confirmed a class of sixty on Passion Sunday afternoon, a "Confirmation Alumni Association" has been formed the members of which at-

tend the annual class instructions and make a corporate communion on Maundy Thursday. It already numbers over 200.

The name of another worthy son of the Church has been added to the roll of the departed in this diocese, in the death of Mr. William C. Bullitt, a prominent member of Holy Trinity Church and actively identified with work for civic and political betterment.

The sympathy of the diocese goes out to the rector of Calvary Church, Germantown, in the loss of his mother, Mrs. Sarah J. Mitchell, wife of James E. Mitchell, a cotton commission merchant of this city, who died March 29th at her home, Willow Grove Avenue and St. Martin's Lane, Chestnut Hill, after an illness of several months' duration. Mrs. Mitchell was a Miss Mills before her marriage, her father being the owner of the woolen cloth mills at Kensington and Columbia Avenues. Craig Mitchell, a son, is secretary of James E. Mitchell & Co., while another son, the Rev. J. Clayton Mitchell, is rector of Calvary Episcopal Church, at Pulaski Avenue and Manheim Street, Germantown. Mrs. Mitchell is in addition survived by four daughters, one of whom is unmarried. The others are Mrs. Albert E. Schofield, Mrs. Nevill Leiper and Mrs. Albert W. Morton. With her husband she was the donor of the handsome memorial pulpit in All Hallows Church, Wyncote, and was through her life a generous (though most unostentatious) giver to religious and charitable works. Above all, she was a most devout communicant of the Church.

The Rev. Dr. S. U. Mitman (secretary for Religious Education in the Third Province) announces that arrangements are being perfected for the fourth session of the Summer School. The commodious buildings and grounds of Bishopthorpe Manor School at South Bethlehem, Pa., have again been put at the disposal of the School, with Leonard Hall (as an overflow for the accommodation of clergymen). The School is in session from Monday, June 29th, to July 3, inclusive. With an ideal location, a strong corps of teachers and convenience of access, the School offers an admirable opportunity for Sunday-school workers to perfect themselves in the most modern and up-to-date methods of religious education. Dr. Mitman (address, 935 Delaware Avenue, South Bethlehem, Pa.) will

## When "Sallie Wistar" Talks Philadelphia Listens

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**PUBLIC  LEDGER**

*Two Cents—the Price of a  
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gladly furnish further particulars and make reservations.

After many years of faithful service as vicar of the Chapel of the Holy Comforter (St. Peter's parish) at Nineteenth and Wharton Streets, the Rev. H. M. Groff has felt compelled to relinquish the work. He has been made "vicar-emeritus" with a handsome compensation by the corporation in recognition of his efficient labors. The Rev. John T. Walker, a former curate at St. Peter's, more recently at work in South Dakota, has been appointed to the vacancy.

A large oil painting, illustrating the passage in the Book of Revelation, "The sea shall give up its dead," has been hung in the chancel of the Memorial Chapel at Valley Forge. This picture has been in the possession of the Washington Memorial Chapel for some time, as it was presented by the late Mrs. Jesse Y. Burk. For a long time it was hidden from view, but in a recent improvement to the chapel it was removed and hung in its present position. The picture was painted by the eminent American artist Edward Bensil in 1862 for the late Rev. Jesse Y. Burk, who chose the theme. The picture is one of remarkable strength and the conception, while not pleasant, makes a deep impression upon the beholder.

On April 1st, the Rev. William McClintock, for some time the beloved associate of the Rev. Dr. Harris at Grace Church (Girard and Leidy Avenues), left for Reading, Pa., to enter upon the duties of rector of St. Barnabas Church in that city, a call recently accepted by him.

After fourteen years of successful direction of the affairs of St. Philip's Church, Forty-second Street and Baltimore Avenue, the Rev. Clarence Wyatt Bispham has tendered his resignation, to take effect June 1st. Mr. Bispham was graduated from Amherst in 1888, and received his master's degree three years later. He has served as rector of St. Michael and All Angel's Church, Washington, and as assistant to the rectors of Trinity Church, New Haven, Conn., and St. John's Church, Washington. Since his call to the Philadelphia church 300 persons have been presented by him for confirmation and 500 baptized. Ten men have been ordained, and splendid work has been done in the making of improvements and repairs to the local church.

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St. Nathaniel's Church (Rev. George Miller, rector) at Allegheny Avenue and E Street, has issued an attractively printed "Directory" containing a complete historical sketch and statistics of parochial activities. It is a helpful guide for the work of an exceedingly busy parish.

The Rev. Richard Bright (who is associated with Archdeacon Phillips in our work for the colored people of the diocese) has printed two very forcible tracts entitled respectively "Pledges to God's Church, or Binding in Summer or Winter," and "Children in Church." They are admirable for distribution. Copies may be obtained from the author, 2135 South Fifty-eighth Street, Philadelphia.

The Easter Day missionary offering at Gloria Dei Church was \$2,500.

Rev. H. Percy Silver, military chaplain at West Point Academy, was the preacher morning and evening at St. Matthew's Church, Eighteenth Street and Girard Avenue, on the First Sunday after Easter.

The Fifty-first Anniversary of St. Luke's Church, Kensington (Rev. Joseph Manuel rector), was observed with special services on Low Sunday. The Rev. Dr. Upjohn was the preacher.

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On the Fifth Sunday in Lent, the Rev. Crosswell McBee completed ten years as rector of St. John's, Lansdowne. The occasion was fittingly observed with appropriate services which were largely attended. In the morning the rector preached an historical sermon and in the evening the Bishop Suffragan preached and confirmed a most interesting class. Mr. McBee is a native of South Carolian and attended the University of the South, Carolina University and the General Theological Seminary. He was assistant curate in St. Agnes' Chapel, New York, whence he went to Calvary Church, Glen Springs, S. C., which he served in connection with the Church of the Nativity, Union, S. C. His next charge was at Lansdowne. His work there has resulted in raising the affairs of the Church to a high standard and a greatly increased membership.

Mr. Long, the superintendent of the Inasmuch Mission, held his farewell service in old St. Andrew's Church, mid-Lent last Sunday evening. These services have been well attended, and have accomplished a great work among all classes of people who have attended them.

At its annual meeting, held Monday, April 20th, the Board of Control of the City Mission, with marks of deep appreciation and regret, accepted the resignation of Rev. H. L. Duhring, D.D., as superintendent, after many years of invaluable service. He was made emeritus for life and the election of his successor was postponed until the fall, the Rev. H. Cresson McHenry being placed temporarily in charge. The gift of Mrs. Lucas of \$6,000 for a cottage for children at the Consumptive Home was also accepted.

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Numerous bequests to charities are contained in the will of the late Elizabeth Jeffries of Germantown, recently admitted to probate. The estate is valued at "upward of \$100,000." The parish of Christ Church, Germantown, receives \$30,000, the interest of which is for the "upkeep of the property and providing for the proper ringing of the memorial chimes." Other bequests are: "Home for Consumptives at Chestnut Hill, \$2,000; Domestic and Foreign Missionary Society, \$2,000; American Church Missionary Society, \$2,000." By the will a considerable trust fund is formed which ultimately will establish "The Jeffries Home" for clergymen of the Protestant Episcopal Church and their wives.

The Church Luncheon on Monday, April 20th, was held under the auspices of the Diocesan Commission on Social Service and in point of numbers was the most largely attended of any of the season, about 115 being seated at the tables which were spread in the Club Rooms of the Church House. Bishop Rhinelander and Bishop Garland were both present and spoke. The guest of honor was the Rev. J. H. Mellish of Holy Trinity Church, Brooklyn, N. Y., who gave an address of exceptional eloquence and forcefulness on "How to Link up the Social Service Ideal with Parochial Life." The Rev. Prof. Foley, on behalf of our commission, also spoke. The occasion was in every respect memorable and fittingly closed a series of gatherings which have done much to bring the clergy of the diocese together in a social way.

At the annual congregational meeting of Calvary Church, Germantown (Rev. J. Clayton Mitchell, rector), report was made of the largest Easter offering in the history of the parish. After Palm Sunday evening the vestry board decided to devote the Easter offering to the purchase of a new organ, offering to double any amount given by the congregation. A six-day vigorous campaign ensued, resulting in \$1,464.05 in cash (and \$450 in pledges payable in six months), a total of \$1,914.05 being given on Easter Day.

In the latter part of March the Rev. William E. Gardner, general secretary of the General Board of Religious Education, gave a course of five lectures in the Deaconess' Training Home on "Religious Nurture in the Church."

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An unusual service was held in the Eastern State Penitentiary on Thursday morning, March 19th. It consisted of a celebration of the Holy Communion at which eighty of the inmates received. These had been carefully prepared by the Rev. T. William Davidson, who has special charge of this work under the City Mission. An altar, equipped with cross, vases, fair linen, and candlesticks had been presented to the chapel by the altar guild of the City Mission. The Rev. C. S. Hutchinson, of St. Clement's parish, made the address. He explained the purpose of the altar and the Holy Communion which was to be celebrated. The celebrant was the Rev. T. William Davidson, assisted by the Rev. T. J. Taylor of the staff of the City Mission. A choir of the inmates rendered the music.

The warden of this penitentiary is doing good work among the inmates of the institution in a novel way. He insists that the inmates should be given an opportunity to reform. He therefore gives them all the freedom of action consistent with best prison methods. The honor system is largely used. In consequence, when the prisoners complete their term, they have an entirely different conception of life from that usually carried out with discharged men. Mr. McKenty, the warden, seeks the assistance of the Church in this great work. As a result the City Mission has two men, one an Italian and another an English priest, constantly in attendance to assist those confined, in any way possible. Many have been confirmed; many

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also have been received who have been previously confirmed in the Roman Communion, and many have been both baptized and confirmed. The entire work is a radical departure from the usual prison methods.

A special meeting of the vestry of the Church of the Messiah, Gwynedd was held in Mr. H. B. Coxe's offices, in Philadelphia, on Thursday March 26th, at 4 P. M. The following minute was adopted, all standing:

"It is with a feeling of personal loss that we record the death, on March 2, 1914, of Henry B. Bartow, elected a member of this vestry on Easter Monday, 1909. He ever labored for the welfare and advancement of the parish, and by his uniform courtesy, kindly disposition, and dignified manner, endeared himself to all who knew him. We extend to his family our heartfelt sympathy."

Signed by the rector and wardens for the vestry.

The Bishop of the Diocese, Bishop Kinsolving and Rev. H. L. Burleson were the speakers at a public missionary meeting held in Witherspoon Hall on the evening of March 23d in the interest of our work in Mexico and Brazil. There was a very large audience in attendance.

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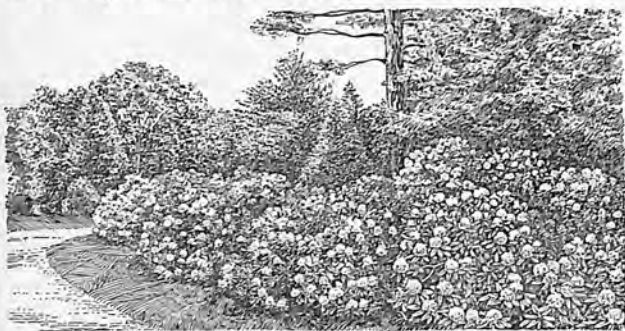
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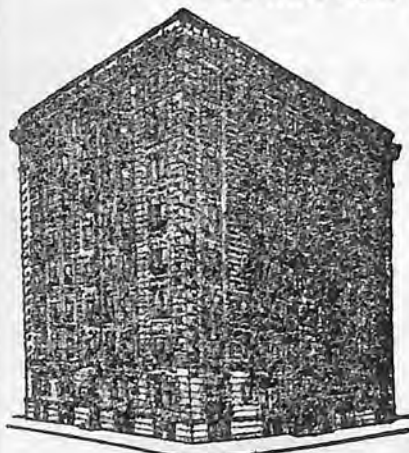
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|-----------------------------|---|---|---|---|------------------------|
| Loans and Discounts,        | - | - | - | - | \$12,361,457.92        |
| Due from Banks and Bankers, | - | - | - | - | 1,834,089.30           |
| Clearing House Exchanges,   | - | - | - | - | 358,109.52             |
| Cash and Reserve,           | - | - | - | - | 3,002,169.39           |
| Total,                      | - | - | - | - | <u>\$17,555,826.13</u> |

## LIABILITIES

|                                |   |   |   |   |                        |
|--------------------------------|---|---|---|---|------------------------|
| Capital                        | - | - | - | - | \$1,000,000.00         |
| Surplus and Undivided Profits, | - | - | - | - | 2,780,591.73           |
| Circulation,                   | - | - | - | - | 496,700.00             |
| Deposits,                      | - | - | - | - | 13,278,534.40          |
| Total,                         | - | - | - | - | <u>\$17,555,826.13</u> |

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